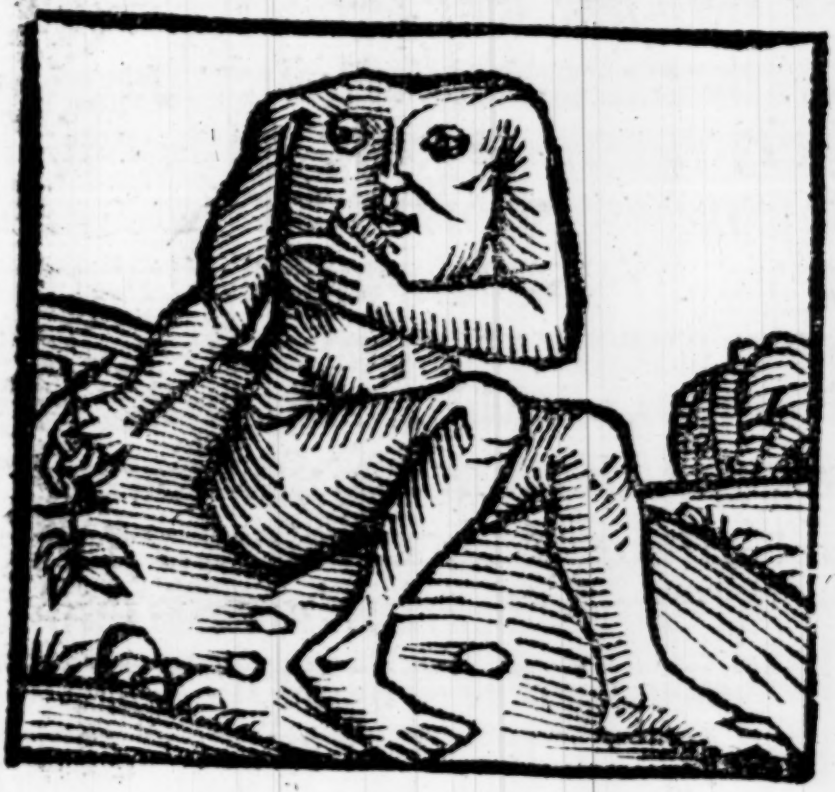
Here folowith a scorneful Image or monstrus shape of a maruelous strãge fygure called, Silent alcibiadis presentyng ỳ state & condiciõ of this present world/ & inespeciall of the Spirituallte how farre they be from ỳ perfite trade and lyfe of Cristе, wrytẽ in the laten tonge/by that famous clarke Erasmus/ & lately translated in to Englyshe.



¶ Silenī Alcibiadis.

THis sayng amonge lerīyd men ys taken for a prouerbe/ whiche maye cōueniently be vsyd/ eyther for a thynge whiche outwardly/ and as they say at the fyrste flusche sempyth to be of no value & scornefull/ yet yf a man loke nerer to it and beholde the inwarde parte hit apperith greate and wonderful/ or for that man / whose behauourē & coūtenaunce shewyth far wyde frō the inwarde entente of the harte & mynde/ some say that Silenī were certayn Images karuen and grauen and made after suche a fasshiō that they might be opened & closed agayne/ which when they were close had a scorneful and monsterous shape/ & when they were opened sodenly thei shewid as godes These

facio of Images was taken of the
scorned Scilenus scole maister to
Baccus. Silenus was a foole of
the Poetes goddes. Moreouer Al-
cibiades goynge aboute to prayse
Scocrates when he dyned wyth
plato did lyken hym to suche man-
er ymage bycause he ker otherwyse
semed to them that inwardly behel
de his fashiō then to them that no
thynge regardid sawe his outwar
de shape/whose skyne as they saye
yf a man wolde haue set to sell se-
med not to be worthe one fardyng
he was rude fauoured/sowre coun
tenaūsed/crokenosed/& full of sny-
uell/ a man wolde haue recounted
hym a foole bothe by his spekynge
and doynge/his apperell not wor-
the a groote/his speche bery rusti-
call/as one that lately came frome
the carte/sowter crafte/or smythes
forge

forge/ his substaunce very thynne
he had suche a wyfe as scarsly a co
lyar wolde be cõtent to lyue wyth
At that tyme when the folysshe de=
syre to be named a wyse & cõynge
man wered maruelous veruent a=
monge men that euerichе dysday=
ned or coulde not suffre an others
prayses/ when also there were ma=
ny whyche not a lyttell bosted that
they knewe allthynges.
This man then only sayde that he
knewe well this one thyng or that
he knew nothyng/ he semed a foole
and vnexperte in euery thyng con
cernynge the commyn welthe/ in so
moche that on a tyme whan he be
ganne to do a thynge he knew not
what he did. In the comon howse
his master was dasshed out of coũ
tenaunce/ and he hym selfe lawgh=
ed to scorne of euery man there pre
sent

ſent. But yf a man had behylde the inwarde partye of thys Jmiage ſo lawghen to ſcorne/ he ſhulde haue founde as yt had byn rather a god then a man. A mynde of greate valew and full of wyſdom. A diſpyſer of all ſuche thynges/ as other mortall men labour for, ſweate for, ſtryue for/ warre for, by ſee and lande, neuer vnpaciented with eny wrongе, Nor ouer maſteryd wyth fortune or myſchaunſe. A man that fered nothyng/ not deth/ which is to euery man fereful, wherfor euen at that time when all the worlde was repleniſſhed with wyſe men. This foole was onely auctoriſed a wyſe man by the reuelacion of the goddes/ and was eſtemed to know mche more/ whiche ſaid he knew nothynge/ then they whiche ſaid they knew all thynges/ yea and for that

one

one thing he was estemed to know more then the other / because that he only said that he knew nothyng Suche an Image was Antisthenes whose staffe/scripe/and cloke/ excelled the riches of the best fortuned kynges. suche an Image was Diogenes counted amonge the comonaultye as a dogge / in whome yet Alexandre the grete/among all pynces as he thoughte of hymself the moste excellent parceyued and sawe some goodly thynge whiche also when he consyderyd the marvaylous wysdome of hys mynde/ sayde yf I were not Alexandre I wold wysshe to be Diogenes. But after my mynde/seynge he was Alexandre he shulde not wysshe to chauge his name with Diogenes. But rather to wisshe to haue suche mynde as Diogenes had. Suche

an Image was Epichetus saruãt
and bondeman / a poze man and a
lame man. As his Epitaphi shew-
ith. But whiche is moste foztunate
of al he is derely beloued of the go
des / whiche thynges the profet He
lyas of his lyke ioyned with wys-
dome openly declaryth. Suche is
vndoutoily the nature of ỳ true p-
fit thynges / that what so euer they
haue of valew oz wozthy to be fo-
lowid / that is surely hid and kepte
preuy in the iner parte. And that
that is vyle & of no valew / settyth
yt selfe fozthe before euery mannes
syghte / foz suche ys the fauoure of
the frayle and comon semblance of
goodnes / whiche at the fyzste chop
peas they saye apperyth to euery
man that yt metyth wythall. But
yf a manne Inwardely frome the
rote marke them / that ys foz other
wyse

wyse in doyng then yt apperyth in
semeyng. was not crist a wonder=
full Jmage/if a man may so bolde
ly after suche maner speke of hym.
and veryly / J see no cause why
but euery man that ys a chrystyan
may/ myght/ and shulde speake of
hym and declare hym after what
facio so euer he wyll/so that he hur
te not the cristen fayth/ Jf you be=
holde the outwarde face of this y=
mage what is ther / after the comē
course estemyd more vyle or abiect
his parentes were poure ⁊ of lowe
byrth/his howse very symple/ him
selfe as bare as coulde be / had but
few disciples and those very poure
not callyd frō kynges courtes/nor
from the pharices chayres/ nor frō
the phylosophers scoles / but euen
from the toll howse and euen from
the fyshers crafte then hys lyke /

how

how far was yt from all pleasures
whiche through hungre/ werynes
bobynges/scomes/ scourgeynges
yea and at the laste /payned on the
crosse and suffered dethe. This par
te of them behylde the mystical pro
phet/ when he disceyued his shape
sayng he had no fairenes nor beau
tye/we sawe hym/ and we behylde
not/we desired to be with him that
was moste dispecte/ and menyst of
all men/ And many other thynges
whyche folowe suche lyke purpose
But now yf yt happen a man to be
holde the inwarde parte of this I=
mage/yf yt vouche safe to shew yt
selfe to the pure and cleus lighte of
oure mynde. O Immortall god /
what an vnspecable tresure a man
shall fynde there / what precious
stone in suche vyle place/what hye
and excedynge gretnes /in so lowe
and

and lyttel thyng/what maruelous
riches in so poure a thynge / what
excellente strengthe in so weake a
thynge/what honourable glory in
so shamefull and abiecte a thynge
what absolute rest in so paynful la
bours/and to be shorte/ what euer
lastynge fountayne or well of Im
mortallytye in so bytter and cruell
deth/ why now abhor they this I=
mage / whyche yet boste them selfe
in the tytle of hym/that is to say to
be callyd christians/vndoutidly yt
was but a smalle thynge for chryst
to brynge about to make hymselfe
chefe reuler of all the worlde / & to
pocesse that/ that in olde tyme/ the
reulers of Rome vaynely went a=
bout to win to passe christ in nũbre
of his garde that euer was / to ex=
celle Cresus in riches/ye and stop=
pe the wysest philosophers mouth
that

that euer was / yet thys kynde of
shape and ymage pleasyd him best
whome he wold that hys disciples
and frendes / that is to saye christi-
ans / shuld alway haue before ther
face / this phylosophy did he chuse
rhyefly / for that on euery syde va-
ryeth from the phylosophers decre
es and worldely wysdom / whyche
alonly geuyth vs that thynge that
they by sondry wayes goo aboute
to get / that is felicite. Such Ima-
ges were the prophetes whiche ly-
ued as outelawes wanderynge in
wyldernes, whose meate where by
le herbes and rootes / their drynke
water / ther clothing shhepes felles
and gotes skynnes / but he that lo-
ked in the inner partes of the Ima
ges sayde that the worlde was not
worthy to haue them. Suche an y-
mage was Johñ the Baptyst whi-
che

the couerid with a Camels skynne
and gyrde wyth and heryn gyrdell
passed all the riche appereyl of kyn
ges/and eatyng hony socles excel-
led all the deyntye fare of prynces
for verylye he knew what treasure
was hyd vnder that rude and vyle
garment/whiche with his incōpe-
rable prayse, sayd amonge the chyl
dren of wome, there hathe not ry-
sen one greter then Johñ the Bap
tyst/ suche Images were the apost
els/poure/yl shapen/ vnlerned, of
lowe byrthe, weake, nothyng setby
To be shorte, scorned and hated, al
most of al the worlde/ but open the
se Images, beholde the iner parte
and what kyng or tyrant maye in
mighte or power be cōparyd to thē
whiche with a worde ouer mayster
dyuels, the cruell tempestes of the
rageyng see, and call the dede to ly
fe

ke agayn/what Cresus semyth not
poure in cõparison of them, which
euen with the shado bryngе helthe
to the sycke, whyche also wyth the
only touche of theyre handes gyue
the holy goostе, what Aristotle ys
not coũted a foole vnlerned and a
tryfeler in respecte of them whiche
haue drawen the heuenly wysdom
gyuen from the very fountayne, to
the regarde of whiche all mennes
wysdom is more folysshenes, Su-
che an Image was the bussshoppe
Marten coũtyd & scorned. Suche
ymages were the olde bysshoppes
hye in mekenes/ryche in pouertye
and Gloriouse in disposyd glory.
There are also now a dayes suche
Images, but O Lorde god ouer
few, for the most parte of men shew
eth this Image out of hys nature
If a man wolde throwly beholde
the

the inet strength & nature of thing
es, he shal fynde none farther from
the very wysdom then those which
with magnified tytles, furred hod-
des, shynyng gyrdels and rynges
set full of precious stones, processe
absolute wysdom. In somoch that
a man shall peeyue more very treu
wysdom in one named of the comō
people, A wretche an ydiot or halfe
a foole, whose mynde hathe ben in-
structed not with the argumentes
of the subtyll Doctor as thy calle
hym Scotus, But with the heuen
ly spirit of christe then in many of
our hye doctours of diuinite, and
greate wyse masters, whose belyes
swellyth with the Aristole, and are
full of the rafle of the magistral de
finicions, conclusions, & preposici-
ons. A man shal also fynde now he
re lesse true noblenes then in those

Thrasoes

Thrasoes, whiche for the olde Auncestres, for the golden chaines and for theyr glorious names boste not a lytel of theyr hye noblenes. And that none are farther frome trew strengthe then they for ther folyshe hardynes and prowde fierce lokes are estemed of the people most myghty & not vanquyshable, None more abiecte, nor bonde saruantes then they whiche reken them selfe goddes and lordes of al other men None so wrechedful then they that seme moste welthyest, None more beggarly begars / whome the communaltye reuerence as ryche men None more vnlyke to byshoppes then they whiche amonge byshoppes couet to holde ỳ chyefe rowme And that none ar more ostentimes farther from trew relygion, which thynge I wolde were vntrue, then they

they whiche in name apparral and ceremonyes professe absolute and parfyt relygion. So now what no blenes, excellentnes, goodnes so euer be in any thinge/that is alway leste in syghte and sylden myste apperyth outewardely, In trees the flowres and leuys shew fayre outwardly to the sighte. The stocke or stemme apperyth very greate and large/but the shade in whome ys the strēgthe of all, how lyttel thing is yt/how preuely hyd/how lyttell cōforyth se we, how lyttell bostyth yt or shewyth yt his bare Nature. handes hid, golde precioule stones in depe baynes of the erthe, Amōg es the elementes as they call them whiche so euer ys moste noble and of moste valew, that ys farthest set from our feleyng parceuerance/as the ayre/and the fyre amongest be-

 stes/

stes/what so euer beaste and moste
effectuell that ys hyd in the inner
ptes in a man what is most goodli
and immortall / that onely can we
not see In euery kynde of thynges
the vylest parte moste apperith to
the sentence/ And that/that is mo=
ste chyefe is farthest from the sēten
ce. Nowe may we also fynde many
suche Images in the sacramentes
of the churche. Thou seest the wa=
ter/thow seest the oyle & salte/thou
herest the wordes that ys but the
outwarde partie of the Image/for
yf thou nether here nor see the heuē
ly strengthe and vertue sente from
aboue in to the iner partes of these
ymages all the resydue or no other
thynges be but very trifles and of
no value The holy scripture hathe
also suche ymages yf thou staye in
in the vtter parte, the matter is of=
ten

ten vyle and scorneful/ but yf thou
serche the inner parte thow shalte
wonder and reuerence the goodly
wysdom / For verylye to speake of
the olde testament/ yf thou marke
nothynge but the hystory, And he-
rist Adam formed of claye, Eue pre
uely taken oute of the sleapeynge
manes syde, the serpent entysynge
the woman to eate the apple god
passyng by the ayre, The tow egyd
swerde hangynge before the dore,
leaste the banisshed shulde entre in
agayne / woldest thow not thynke
that yt were one of Homers fables
If thou red the Incest of Loth, the
adultry of Dauyd, The woman ly
yng on the breste of the colde olde
man. Olees mariage to an harlot,
wolde not they that lytell force the
hereynge of suche shamefull mat-
ters not retorne them awaye / dys-

daynyng to here so bawdy a tale.
But vnder this shamefull foly. O
Immortall god how excellent and
florysshed wysdom is hyd, If thou
regarde but the vtter parte of the
Euangelyke parables who wolde
not reken them to be som foles say
ynge. But yf thow breke the nutte
vndoutydly thou shalte fynde the
preuy and very wisdom. And to be
shorte the more excellent any natu=
ral or mystical thyng is the farther
hyd is sett in the inner parte & far=
ther from the outwarde syghte, ly=
kewise in knowlege of thinges the
kyndely truthe alway lyeth preuy
in deythe whiche nother lyghtely
nor of many is foūde out. The gro
se multytude bycause yt hathe a p=
uerse iugement estemyng al thyng
by those thynges whiche chyefely
ment wyth the sensys of the body
slydeth

slydeth and euery where fallyth in
errour and is deluded with the fal
se similytudes of good thynges &
yl, turneyng the image as they say
in and out as whiche then they wō
dre & marueloulsly beholde, I speke
of suche as be yl, I wyll not hurte
the good, no, nor the yll verylye.
For as moche as a generall declaracion
of vertue hurtyth no man,
wolde to God there were fewer in
whome these thynges myghte be
layde, when thou seest the Septer
the bages, the garde, when thou he
rest the tythis, Moste noble, moste
excellente, moste victorious, moste
dredfull and suche lyke, Honourist
thou not a prince and thynkest not
that thou haste seen as yt were an
erthly god, and a thyng more then
a man, but open this ymage & mar
ke the inner parte, Thou shalt fyn

de a Tyrant, an enmy of the Cytie
an hater of the comon pease, a sow
er of discorde, an oppresser of good
men, a myscheuer of the lawe, a di=
stroier of Townes, a pyller of chur
ches, a theke Sacryleger, an adul=
terer, a dycer. To be shorte as the
Grekes prouerbe is a hed of all my
styek there or that in name and cou
tenance shew them selfe as hye ru=
lers and maynteners of the comon
welthe, when yet in dede they aren
wolfes and robbers of the Cytye.
There aren also whose shorne hed=
des yf a man only consyder he wol
de reuerence them as prestes para=
uenture also yf you marke theyr in
warde fasshon, shal fynde them as
yl or worse then ỳ laye, paduenture
also a man may fynde som byssho
pes whose solempne consecracion
yf thou marke, yf thou beholde the
apparell

apparell, the myght wyth golde & precioule stones / the staffe also set with Jouels, then woldest thou reken that thou hadest sene a man comen from heuen/or rather a thyng more then a man, but beholde the iner parte of this ymage, then shalte thou fynde a warrioure, a marchante, a Tirante. And then shalte thou saye that all this noble apparell is but as yt were dysguysynge Ther are besyde these I wolde there were not so many, that yf a man wolde Juge them by theyre longe berdes, by theyr collours, by theyr hattes/by the facion of theyr gesture and coũtenaũce/he mygh te well accompte them for aũgels or pawles. But yf thou marke the inner parte thou shalt fynde them renagates, brawlers, sklanderers, flaterers, yea both theues and tyrantes

but

but after an other fashon. And for
that so moche more pestilent as hit
is hyd couered and cloked with hy
pocrysy. And to be short in stede of
golde as the prouerbe is, thou shal
te fynde coles. I now agayne desy
re that no man take displesur with
this my saynge/seynge I name no
mã, but touche ỳ vices/who soeuer
offendeth not / let hym not thynke
any of thys to be spoken agayne
hym, but yf he haue offendid/ lette
hym thynke hymselfe rather war-
ned to amende/then rebuked. The
one may greatly reioyse / the other
oughte to so saye me godamercy.
There are in euery kynde of men
in whome yf thou beholde the sha-
pe of the body / thou wylt calle thẽ
men/ ye and verylý godly men but
yf thou loke on the inwarde parte
of them/paraduenture thou shalte
fynde

fynde a Sowe / a Lyon / a Beare or an Asse / thow shalte fynde a thynge quite contrary to that, that the poetes fayne to be in them that are be wiched with Circes / for allthoughe they haue outwardly the shape of beastes, yet had they all waye inwardly the mynde of man but they haue outwardly a manes shape & inwardly more then a beastly sence. Of the other parte there are whome by theyr outwarde shape as afore is sayde / thou woldest reken scarsely for men, when yet in theyr iner parte restith an ãgelycal mynde. Hereof now spryngeth the diuersite betwene the worldli man and the treu christen man / for that that the one chefely wõderith and folowith the moste grosist thinges whiche happen to come in hys syghte. And all other thynges eyther

he

he dispiseth or countyth them to be had in best regarde. The other only folowyth suche thynges whiche are farthyst from the corporall nature/whiche also in no wyse can be sene with oure outewarde yes/ all other thynge other ouer passed/ or lesse fauoured countynge the true iugement of euery thynge to be taken from the inwarde partye of all good thynges for so Aristotell callyth it, whiche properly partaineth not to man. Riches is the meanyst But amonge the comon sorte/ yea almoste amonge al men he is most reuerensed and countyd moste happy whiche possedeth them, what so euer waye they were gotten. For them strye, For them feyghte/ for them kyll we. For them labour we as they saye throughe out fyre and water. The next place to rychesha

the

the the noblenes of kynred, If for no other purpose/ yet for the folysh & vayne glorious name. He ys coũted for halfe a god/ whiche cã shew a lyneall discente/ from Codrus of Athenis to hymselfe or from Brute of Troye. I knowe not wether euer eny suche was Borne or not/ or frome Hercules that ys somoche spoken of and ys he worthy no name whiche only deseruyth yt by lerneynge and vertue. He is reconed for a noble man whose graunfathers graũfather plaied the mãly murderer in warre. And ys he coũtyd among the vilest sorte whose good mynde and wysdom hathe proprieted the worlde. In the thyrde place are set the comodities and propertyes of the body. As hyghe growen/ Stronge/ myghty/ fayre. welfauoured/ and suche lyke/ who

soeuer

soeuer hathe eny of these is not ex=
cluded from the nombre of the for=
tunat sorte/so now riches optayne
the souerayne. Next is the noble=
nes of blode/ thirdly the bodely p=
pretyes, & the regarde of that myn=
de leste of all. Now yf thou deuide
thys man as Paule dothe in three
partes. The flesshe/ the soule, and
the spyryt, thou shalte se how par=
uersely the comon sorte take them.
¶ To speake after Paules wor=
des, the worste parte whiche ys all
waye in syghte, whome the Appo=
stell disalowyth the multytude che
kely enbrasyth. The myddell parte
whome the Appostell alowyth soo
that yt be referred to the spryt ma=
ny prayse. The spryte which is our
beste parte of whome as of the ly=
uely fountayne, all oure felycytye
spryngeth fourthe/ by whome also
we

we are coupelyd to god/ ys not so
moche had in regarde of the multi
tude that they once inquire not /
whether there be any suche or not/
or what is the spirit of whome yet
Paule so often speakith hereof put
tyth out the paruers Jugement of
the multytude whyche gyue moste
honoure to suche thynges as ar le=
ste to be reuerensed/ moste hyely co
uetynge those thynges whiche are
moste in contempte/ hereof also cō
yth that money is more set by then
lerneyng. The auncient of kynred
then goodnes. The kayzenes of the
body then the lowlynes of mynde.
The ceremonies then the free loue
towarde god/the humayne tradici
ons then christes p̄ceptes. The dys
guylynge thynges then the truthe
The shadowes then ẏ very thyng=
es. The dysceytfull /then the true.
the

The variable then ye stedfast. The
wauerynge, then the eternal. More
ouer of these frowarde Jugemen-
tes aryseth the paruerse nameyng
of thynges / callynge that ys hye
lowe/that is bytter, swete. That is
precious, vyle. that ys lyke dethe.
To speake of suche thynges by na
me. They are called louers which
eyther be ouer moche fauoure cor-
rupte or laye in wayte to deprieue ye
woman frome her chastyte & good
fame/whan nothynge can be more
lyke an enuy/ they called yt Justi-
ce/whan one yll is acquitted wyth
another/ when one offence is recō-
pensed w̄ an other/when one wor-
de ys wyth double damage payed
home agayne. This fasshon in ma
trymony is nowe alowed best that
defoyleth cōsanguynite / & as nere
to virgynite. They call hym a tray
tour

toure /and an enemy to the prynce
whiche wolde that he shulde do no
thynge aboue hys lawes or besy=
des ryghte / whyche wolde that he
shulde vse hymselfe as a very prin
ce. And as farre as myghte be to
dyffer from a Tyrante. Than whi
che ys / no boofte is mofte horrible
or fearefull. Of the other parte he
ys called a wyse coũseloure. A fren
de and a faythfulle lege man why=
che corruptith the princes maners
wyth worse counsell whiche infea=
tyth the myndes wyth folysshe op
pinions / whiche contynually fla=
teryth & dalyeth with them whiche
that yf counselours draweth them
in to the hate of theyr comunaltye
whyche entyce them to warre and
other folysshe busynes. They saye
that the kynges maiestye & hyenes
is gretly

is gretly increſyd when any thyng
is won by tyrany/ by greate porci=
on of excedyng myſthiek/ He is cal
led a robber of the kynges money
whiche ſpekyth one worde agayne
any demandid tribute. But now ſe
ynge that a prynce hathe thre chefe
thynges by whiche he repreſentith
god whiche is the only very kynge
Goodnes wyſdom and power/ ſe=
meth he a frende to the kynge whi=
che wolde beryue hym of two the
pryncipall thynges / goodnes and
wyſdom, and onely leue them pou
er/ which is not onely falſe but yet
alſo not of hymſelfe, for as moche
as the onely power of a prynce lyt=
tel auayleth withoute his comons
ayde. For verylly power oneles yt
be cõioyned with wyſdom & good=
nes is Tirany, and no power why
che alſo the peoples conſent maye
euyn

euen as they gaue yt / so take yt a
waye agayne, when yet goodnes &
wysdom shal abyde with the kyng
banysshed out of his realme/ It is
treason to vse the kinges badge o-
therwyse then beseemeth. And are
they rewarded that violat his min
de causeynge hym to be for a good
man/a cruel man. For a wyse man
a subtyl/and for a man of power a
Tyrant, One dethe is to lyttell for
hym that enterpryseth to put poy-
son in the kynges cuppe, And re-
ceiueth he a rewarde/that with mo
ste pestylent oppinions corruptyth
and poysonyth hys mynde and in-
fectyth as yt were the welthe of the
comon welthe/ to ỏ grete myschefe
of all ỏ realme, He is callyd a kyng
which hath in his possessyon great
dominions and ryches/ whan vn-
doutely to playe the very kynge is

ys none other thynge, but iustly to mynyster the cõmon welthe. The affynites betwene pryces/ & than the renoũsyd consyderacyons are called the ioynyng together of the thrysten pease/ whã yet we se, whã these welles sprynge all ouer. All stryke, all debate, yea and all mys-chefe of the cõmon welthe they call it a iuste warre/ whan the pryces for collusyon to polle and oppresse there cõmeth welthe / They call it pease whã that ended they conspy-ted togethers. They cõmyt the re-alme greatly increasyd whan any towne or citye which the prynce by what tyme soeuer it be, claymeth his wonne or rather bought with so great pyllage or accyons of the cytezens with so great inorther/ by whiche are made ouer many wy-dowes & fatherles childerne. After

lyke

lyke facyon, they call the churche preestes, bysshopes, & popes / wha verely they are no other thyng but euen the mynysters of the churche. For the church is the chrysten people whome Christ hym selfe calleth greatter than the bysshoppes can mynyster vnder/beynge vnable in seruyce / but otherwayes greatter yf they as well by folowynge the maners and lyuynge, as by successyon of dygnyte representeth whiche yet whan he was in al thynges lorde and ruler of al men, vse them selfe as a seruaunte, and not as a lorde. The greattest excomunycatyon shall be publysshed agayne them, as enemyes to the churche/ yea and are counted almoste heretykes that taketh any money out of a preestes purse. I speke not to bolde any man in suche doynge.

I wolde no man shulde take my sayenge so. But yf a enemye of the churche ought to be hated, tell on/ whether there can be any enemye more hurteful or more dedely, than an vngodly prelate. If any of the spirytuall landes or annuyties be dymynysshed, they crye with one voyce the churches ryghte is oppressed. But whan the worlde is styred to warre whan through the the opon yll lyfe of preestes many thousande sortes are broughte to dystruccyon. No man bewayleth ỳ churches chaunce whã yet nowe is the churche verely a meruaylous fayre churche / not whan the people refuse charytie or loue towarde god / whan vyces decrese, whan goodnes increaseth/ or whã the holy doctryne is in strengthe. But whan the alters shyne with

golde

golde & precyous stones / yea whā
that not regarded. The preestes in
landes, housholde, voluptuosytie,
moyles, horses, in sūptuous buyl-
dynge of houses or rather places &
other such lyke thynges may teche
or rather excell tyrantes. we dare
not speke one worde of thē whiche
spende or rather bestowe, as they
call it the churches rentes in yll &
peruers vses, to the great hurte &
occasyon of yll insamples gyuyng
of ȳ rude multytude. If any thyng
be gyuen to them, we reioyse and
gyue great thankes for it, sayenge
that Chrystes church is intryched/
whā vndoutly the trewe & hyghest
gaynes of the churche is the profe-
tynge of the chrysten lyfe, they call
it blasphemye/if a man speke with
lytell reuerence of Chrystofer or
George/ and wyll not take euery

ſtory of them or ſuch other euen for
ye goſpell. But Paule calleth that
blaſphemy as ofte as throughout
the occaſyon of ye Chryſtyans ma-
ners/it happeth ye the name of god
is blaſphemed, for what ſhal ye ene
myes of ye chryſtyan relygyon ſay/
whã they ſe in ye Euãgelike letters
that Chryſt holely exorteth to con-
tempne ryches, to exyle voluptuo-
ſyte to dyſpyſe all honoure. And of
ye other parte whã they ſe ye heades
& chefe rulers of ye chryſten profeſ-
ſyon lyue after ſuch a faſſyon, that
in laboryngе to gather ryches in
loue of voluptuoſyte in gorgeous
apparell & exquiſyte deintye fare
in cruell deuyſyng & ſettyng forth
of warre & almoſt in all other myſ-
chefes. Math. yea alſo excell the
very hethens. The wyſe reder per-
reyueth wel what I perceyue here
on ſpo-

on spoken/for honour of ye christen
name, & wherfore I serche to mys-
chefe, howe seyth scornefully, howe
mockyngly/ Trowest thou to ieste
on vs whã these in the gospell that
Chrystes seruaunt cõmaunded vs
to haue clothing w̃ meate or other
ceremonyes but onely by these. i.
If they be ioyned together w̃ inse-
parable charyte/than after pceyue
that we in nothynge agre amonge
our selfes/ In so moche ye the infy-
dels neuer stryued nor warred for
more fylthy or peruicyous cause.
One prynce warreth w̃ another.
One citye fyghteth with another.
One kynseman agreeth not with
another/ nor one relygyon as they
nowe call it I. with another. All
thynges amonge vs is full of de-
bates, dyscencyons and stryues/
Call they it not heresye yf a man

speke or wryte any thyng ye mygh
dysagre from the magystrall pre-
posycyons of ye deuyne doctours, &
yet not that heresye whiche set that
a lokte or take that thynge as the
chefe parte of mans felycyte, whi-
che Chryste hym selfe euery where
teacheth to be dysspysed and set at
nought, whiche bryngeth in a ma-
ner a lyuynge man clene contrary
to the euangelyke preceptes and
oppostels instytucyons, whiche a-
gayne the worde of Chryst armeth
the apostels goynge forthe to pre-
che the gospel, not with the sworde
of the spyryte whiche all worldlye
affeccyōs set at nought, onely eau-
seth ye they shulde nede no swerde
nor with an yron weppyn, whereby
they may dyffende thē selfe agayne
theyr persecuters. i. And no doubt
vnder the name of the sworde, he
wolde

wolde gonnes, crosbowes & other weppyns mete for warre shulde be comprehended, than haue they a scryppe to bere money in, bycause they shulde lacke nothynge. And vnder the name of this scryppe, he wolde that euery thynge pertaynynge to the of this lyke, shulde be vnderstande to thys purpose / the great noble wyse man Lire worthy to be alowed and preferred before many / Jeromes interpe the wordes of Luke. It is an vnexperyable sacrylege if a man take any thynge out of the halowed place, & it is coũted a lyght offence to pylle to defraude, to oppresse wydowes and other poore folke, whiche are the lyuyng temples of god, whiche thynge is cõmenly vsed of P. and R. he is accompted prokane, which by fyghtyng or otherwayes

state

 causeth

causeth ye church to be suspeded / & is he not a cursyd which violateth corrupteth, & polluteth by flateryng gystes, vayne pmyses & other such baudy thinges to pure & chast vyrgyns which is ye temple of the holy goste/yet he which doth such thynges is counted & taken amonge ye multytude for a mery & iely felowe I speke not to gyue occasion to yll doers as I haue her to force ptested but to shewe how ye the multytude moch more regardeth these thyngs ye are sene w̃ ye eye / thã those thynges which are so moche more true as they, or lesse sene w̃ the eye: thou seest ye cõsecracyon of ye stony temple, but ye dedycacyons of ye mynde bycause ye seest it not, thou settyst lytell by it, for defence of ye temples ornamẽtes ye fyghtest with all thy power, but for ye keppyng chast ma-

ners

ners & pryte lyuyng, no man ones
taketh ye Euãgelike swerde, whom
Chryste cõmaundeth to be bought
euen w sellyng ye cote frõ ye backe/
it is called moste hye loue towarde
god, they be coũted most swetest en
creasyng of ye spirytuall ryches or
realme/fyght & be most cruell war
myngle ye holy & pphane togethers
and yet for ye loue of spirytuall ry=
ches/vndoutely a thyng most vyle
is reuẽged / how great & excedyng
flowe, or rather a se of myschefe is
thereby cõmytted, namely whan a
open warreis for ye purpose admyt
ted/for what myschefe can there be
deuysed, which in war is not exer=
cysed. But pauẽture ye reder puely
to hym selfe thikyng for what pur=
pose kepeth he so shamfully sayeng
wold thou ye a prynce shuld be such
as plato wold ye Gardeynes shuld
be

be in his boke called de republica, the kepers the pale spiryte frō rule auctoryte, dygnytie, honoure, and ryches / and reuokest theym to the apostels scryppe and staffe, Nat so good syr I spoyle thē nat / but inryche thē with farre better ryches, I put them not from theyr possessyons, but prouoke to better. I pray ꝯ which of vs gyueth hyer thanke or perceyueth more of the kynges magestye / thou which gyueth hym lybertie to do what he wyll, ꝯ whiche woldest haue hym rather a Tyrant than a prynce / whiche fyllest hym full with all voluptuosytie / whiche drownest hym in auoutry, fornycacyon incest and suche lyke / whiche makest hym bounde & subiecte to all couetysnes whiche woldest he shulde haue no more gouernaūce than one of his meane subiectes

iectes, which burdenest hym wyth
suche thynges the whiche disdayneth the Hethens / alwaye dyspyse and counte theym worthy prayse & honour, that at no tyme regardeth hym, or els I which couet ỳ prynce ymage he representeth in wysedom/ which is the proper prayse of kynges to excell all other / to be farre from all fylthy affeccyons and diseases of the mynde which the rude multytude so moche meruayle at, to wōder at no vyle or lowe thing/ to sette no great delyte in rycheſ/ brefely to do that thynge in the cōmynalte in the realme ỳ the mynde is in the body, and that god in the hole/whiche of vs bothe intrulyer Imagyneth on the Bysshoppes dygnytie, thou whiche burdenest them with erthely rycheſ, whiche wrappest theym in fylthye and

vyle

byle cares whyche tornest theym to peryllous stormes of cruel warre/ or I which coueyte to be Chrystes vycare and the keper of Chrystes spouse/to be moost clene and quyete from the pestylente stalle of all yerthely desyres / and as nere as myghte to be lyke hym, whose place and auctoryte he occuppyeth and whose persone also he here in erthe representeth. The Stoyktes saye, that no man canne be a good man, but he that lacketh the dysease of the mynde / the dysease of the mynde they call couetousnesse and affeccyons / so moche more nowe oughte the Chrysten men to be free from suche dyseases but namelest prynces / yet moosse of all the hedes and fathers of the churche Q. I. the B. I wyll that

preestes

preestes shulde rule and raygne, but I counte this worldely dygnytie, whyche be profyte or honoure lesse worthye, thanne that of an heuenly man shulde be burdeued with it. I wyll that the byschoppe shulde haue moost excellent tryumphe, but not suche in blody tryumphes as that vngracyous Mareus, as the vngodly Julius hadde so bayne that they are spoken agayne of in scornefull Satius / what yf ỳ mouerytours had beholden them/he wolde haue kylled hym selfe with laughynge, in suche prayse worthye and apostolyke Tryumphes, as the appostell the warryour, and farre more polytyke Cappytayne Alexaunder the great dyscrybeth as it were bostynge hys owne prayse sayd in

many

many labours in prisons/more ha
bundaunt in strypes aboue mea=
sure, in dethe often of the Jewes
fyue tymes receyued: yea euery
tyme forty strypes, one excepted/
thryse was he beaten w̃ roddes/
ones was he stoned, thryse he suffe
red shypwrake nyght & day/ I haue
ben in the depe of ỳ see in iourney,
often ī parels of waters, in parels
of robers, in parels of my owne na
cyon in Empyres amonge the he=
then/ I haue ben ī parels in cytyes
in wyldernesse, in parels in the see,
in parell amonge false brethetne,
in labour & trauayle, in often wat=
chynges, in hunger and thruste, in
in fastynges, often in colde and in
nakydnes besydes ỳ thynges whi=
che outwardely happen to me. I
am combred dayly and care for all
congregacyons/ who is sycke and
I am

I am nat sycke, who is hurte in the
faythe, and my hert burneth nat a-
gayne lytell therfore let vs sayeth
he in all thinges behaue our selfes
as the mynysters of god/ in moche
pacyence, in afflyccyons, in necessy
tyes, in anguysshe, in strypes, in
prysonment, in stryfe, in laboure,
in watche, in fastyng, in knowlege
in longe sufferynge, in kyndnesse
in the holy ghost, in loue vnfayned
in ỳ wordes of truthe, in the power
of god, by the armoure of ryght-
wysenes on the ryghte hande/ and
and at the lefte hande in honour &
dyshonoure, in yll report and good
report/ as disceyuers & yet be true/
and vnknowen, and yet knowen/
as dyenge, & beholde me ye a lyue/
as chastened, & not kylled/ as so-
rowynge, and yet alwaye mery/ as
poore, and yet make many ryche/

as hauynge nothyng, and yet poſ=
ceſſynge all thynges.

Se thou nowe what honoure,
what tryumphe commeth of the a=
poſtelles warre / this is that glory
which Paule as by an holy thyng
often warred for / these are ỏ noble
actes for which he truſted that any
mortal crowne was kept for hym/
they wyll nat I thynke dyſdayne
to walke after ỏ apoſtels ſteppes,
which claymeth and take on them
the apoſtelles rowme and aucto=
ryte. I wolde that the byſſhoppes
ſhulde be ryche but with the Euã=
gelyke matter/ but with the heuen
ly ryches/whiche the larglyer they
dyſtrybute abrode amõge all men/
ỏ more yet haue they in theyr owne
keppynge. I wyll that they ſhulde
haue defence but with the apoſtels
weappyns, and with the buckeler of
faythe/

fayth/with the helmyt of Justyce/ with the swoꝛde of helthe, wyche is the woꝛde of god / I wyll that they shulde kepe contynuall warre. But agayne, the very enemyes of ye church/Symony, pꝛyde, & lechery / desyꝛe of honoure, wꝛothe, enuy, and other lyke vngodlynesse. These are the veryest turkes that the chꝛysten men shuld alway take hede of / and alwaye fyght agayne: To suche warre the byschoppes shulde be bothe exoꝛtours and chefe cappytaynes. I wyll the pꝛeestes shuld be regarded amõge the chefe, nat foꝛ the tyꝛanus rombylynges, but foꝛ the excellency of holy doctryne. And foꝛ theyꝛ pꝛestable vertues, I that they shuld be receyued nat foꝛ theyꝛ gloꝛyous names oꝛ tragycal vesture, but foꝛ theyꝛ holy lyuyng and sad demea-

nour. I wyll that they be kered nat as tyrantes, but as fathers. To be shorte I wyll that they shulde be ryche / but in suche thynge as the rude multytude nat knowen, nat regardeth / and for ye the more sure swet & profytable / wylte thou here the true ryches of the hye bysshop. Here nowe what the chefest nexte to Chryst / sayd golde and syluer I haue none / that I haue that gyue I the in the name of Iesu / a ryse & walke wylte thou here the beautefulnesse of the posterike name why che passeth all worldlye glorious names / which excelleth all yerthely shapes and ymages. Here what that noble Paule sayeth / we be the good odor of Chryst to god in euery place / wylt thou here more than a prynces power, I am able & can do all thynges sayeth he in hym

whiche

whiche comforteth me/ wylte thou here the glory ye or my ioye & my crowne in ỳ lorde/ wylte thou here the tytles worthy for a bysshoppe, and the true pontyfycall vesture. Paule dyscrybeth them to be sobre ornate, prudent, chast, kepyng hospytalyte, a techer, no fyghter/ but soberly doyng no stryuer nat newe fangled which hathe good report, whiche also hathe a good iugemēt of suche thynge as are at the vtter syde/ that he ronne nat opprobriously in to the snare of the deuyll. Marke well with what ornamentes Moyses adorned the bysshope Aron, with what ryches he inryched theym/ with what colours he paynted them with how innumerable precyous stones, he innobyled them wd howe great substaūce of splender golde he magnyfyed

them all, which thinges what they
sygnyfye/yf thou wylte knowe the
interpretacyon of it, loke Origy=
nes and Jerome/& there vndoutly
thou shalt perceyue what stuffe ye
veray true bysshoppes shulde pro=
uyde & seke for / whome shulde the
bysshops rather folowe in lyuyng
than them whome they expresse in
leade, whome they represent in na=
me whose rowme & auctoryte they
occuppye /is it more conuenyent for
chrystes vycare to folowe Julius,
Alexander, Cresia, and xerxes, why
che are no other but veray straũge
and great theues.i. Than Chryste
hym selfe whome shuld be the suc=
cessours of the apostels, rather fe=
lowe than the chefe and ye hede of
thapostels. Chryst openly denyeth
ye his kyngdome is of this worlde,
& countest thou it conuenyent that
Chrystes

Chrystes successour shulde nat o=
nely admytte, but also couete the
worldly kyngdome / and for con=
queryng therof shulde as they say
moue euery stone and leaue none
vnturned. In this world there are
as it were two workes in al thyng
betwene them selfe, dysagreyng by
one grose and corporall / the other
heuenly and as moche as it maye,
thynkynge to be that thynge that
here after it shall come to / in ye one
he is taken for ye chefest that moost
refusynge the veray good thinges
and laden with false ryches as it
were an hethen kynge, passeth all
other in lechery, wãton pleasures,
vyolence, pryde, presumpcyon, ry=
thes, rappyn, and suche lyke. And so
is he counted for the chefest ye hath
the most parte of these euyls & lest
parte of wysdome / temperaunce,

sobernes, iustyce, and other which are the very good thynges. In the other walketh he that is chefest is lest vnquointed with these vyle & grose ryches and moost couete togethers the heuenly and veray pfyte ryches. Moze ouer why woldest thou that a pzynce shulde be ỳ thynge that the hethen Phylosophers alwaye dyspzayled & dyspysed / why settyst thou his maiestye in suche thynges whiche are condempned of ỳ Infydels / why measurest thou hym, be those thynges by which theues are ryche and tyrantes great. A pzeest is a heuenly thynge and thanne a man / there is nothynge wozthy foz hys hyghnes but an heuenly thynge / why dyshonestes thou his dygnytie wyth so symple and vyle cõmon thynges / why vntamynatest hys pu-

renesse

renesse with worldly fylthynesse / why suffferest nat hym to be ryche in hys owne realme / why suffferest nat hym to be noble in his glory to be reuerensyd in hys maiestye / to be ryche in hys owne ryches / them hathe the heuenly spiryte chosen euen from the heuenly body / that is to saye, the churche to the moost hye perfyte rowme and dygnytie / why than drawest thou hym to the furyous and romblynge busynesse of Tyrannus warre. Paule reioyced that he was segrogated frome the cõmon sorte, why than ploungest thou the heuenly bysshoppe in ỳ fylthe of ỳ rude multytude / why deiectyst hym to the vsurars / why leadest ỳ deuyne mã to suche busynes / as skars ỳ vylest of ỳ multytude wyl do, why mesurest ỳ the felicyte of chrysten preestes in suche

ges whiche Democritus laughed at as most folysshe / whiche Heraclitus wayled at as most wretched which Diogenes dispysed as most frenelous / whiche Crates castyd from hym as a thynge troblous / whiche the holy sayntes alway refuse, alway as pestylent: why estemest ye Peters successour by these ryches, whiche Peter hym selfe reioysed that he had nat / why wylte thou that the apostels were alway redy and delygente to trede vnder fete / why callest that Peters patrymony whiche Peter hym selfe neuer had and greatly reioysed that euer possessyd it? why entangelyst thou Chrystes vycars with ryches whyche Chryste hym selfe callyd thorons, why buthenyst hym whose chefe and appropryate offyce is to sewe seed of goddes worde with

ryches,

tyches, by whyche the good seed
sewen is chauked/ why wylte that
the techer and iudge of rightwyse=
nesse shulde be obedyent to ye wyc=
ked Mamon/ why makest the my=
nister of the heuenly sacramentes
a perceyuer of moste vyle & abiecte
thinges of hym / all the Chrysten
worlde loketh for the foode of holy
doctryne, loketh for holsome coun=
sell/loketh for fatherly comfort/lo=
keth to knowe howe it maye lyue
perfytly: why than seynge that he
is destynated & chosen to so noble
dygnyte, setteth heuen in the myd=
des of the vyle worlde, with trou=
bles, care, for worldly fylthe, bothe
spoyleth ye bisshoppe from his dig=
nytie and the people from the bys=
shoppe. Chryste hathe his realme
farre more exident, than ye it shulde
be poluted by any hethyn kynge=
dome,

dome, or to speke trulyer by tyranny. He hathe his noblenes, he hathe hys ryches and hys pleasures / why nowe myngle we together thynges that are alwayes so clene contrary and alway dysagreynge. why confounde we the erly thynge with the heuenly, the meanest with the hyest, the porest with the rychest / the hethen with the chrystyane / the profame with the sacred.

Great and excellente are the gyftes of the moost ryche and benygne spyryte / the gyftes of doynges, the gyftes of prophesye / the gyftes of helthe, the gyftes of knowlege / the gyftes of wysdome / the gyftes of lernyng / the deuisyon of spirytes / the exortacyon and comforte, with these holy gyf-

ly gyftes / why ioyneste the pro=
fame gyftes of the worlde / why
goste about to ioyne Chryste with
Mamam/to ioyne Belyall by the
spiryte of Chryste / what hathe
the myter to do with the helmet/
the holy Paule with the cote ar=
monye, blessynges with Gonnes/
A meke herde, with the vyce ar=
moure / what hathe preesthode to
do with warre / why with poly=
ces ouerthrowe hye townes and
Castelles, whyche hathe the key
of heuenlye kyngdome / howe a=
greeth it that he whyche shulde
teche charytie and saue the people
with peas, shulde be the begynner
and doer of myscheuous warre.
Howe shall he teache the chrystyan
people to dyspyce ryches whyche
setteth all his mynde and thought
vpon

vpon money / howe shall he teche,
whiche Christe bothe taught and
executed / the apostell also so often
spake of ye no yll shuld be resysted/
but to shewe for an iniury a bene=
fyte to the enemye. And to good to
hym ye is oppressyd w the calamy=
tes of the world, alwayes doynge
good for yll/nother for claymynge
of one lytell towne, or payment of
trybute denayed, moue all ye world
to stryfe and discencyon, murder,
warre, & other pestylent mischefes.
Howe can he gyde the kngdome of
heuen, for so chryst calleth his chur
che, whiche is all together occupy=
ed in the kyngdome of the worlde,
but thou berest fauoure to ye chur=
che / thou wylte adhorne the chur=
che w the chaunce of such ryches/
I wolde alowe it, were it not that
the churche shulde with that lytell
nrofyte

profyte take & receyue also a great company of mischeues, whan thou haste gyuen a lordeshyp to ye churche. Thou haste with ye gyueu thy care & stodye to heape ryches together/thou hast gyuen a Tyronnus garde an harnesse, hoste, serchers, horses, moyles, trūpettes, warre, murder, tryumphes, stryues, dyscencyons, and bataylе/to be shorte all thynges without which a lordshyppe can nat be mayntayned & kepte after the worldly appetyte. whan shal he haue leaser or mynde to vse the apostolyke rowme, whiche is holden backe & intangeled with a thousande cares and troubles, wyll the muster of soldyours is taken / whyle truce are made & broken agayne/whyle they are ponished which are traytours/whyle they are retayned whiche fynde

newe

newe deuyses/ whyle the enemyes are assauted with batayle / whyle the castels are watched and kepte/ whyle the audet is harde, whyle profane imbassadours are a handelynge, whyle frendes are promoted to honour, whyle one assendeth by fauer, and another discended by displeasure/ whyle one thinge and other is a handelynge whyche I can nat reherse. Semeth he to vnderstande the exylency of the Pope & Cardynalles, whiche receyueth it / more meter to withdrawe them fro prayer by whiche they talke w̄ god from holy contemplacyon/ by whiche they are accompanyed amonge aungelles, from the moost floryshynge feldes of ỳ holy scripture, to these fylthy worldly thynges/or he which wold drawe them from so great felycyte & tranquylyte of

lyte of lyke into besy rumblynge & stryuynge myschefes. For yerely seynge that a realme by it selfe is indaungered to moche infyrmyte and labours/therfore chaunseth it farre more for the spirytuall ruler in these cases to cõmyt areuncy to the temporall, & that for two causes/parfytly for that, that the commynaltie gladlyer wyll obeye the temporall rulers than the spirytuall/parfytly for that, that the temporall rulers stey and endeuer to make the realme ryche and florysshynge / nat onely for them selfes, but also moche more for theyr heyres that shal inioye after them. Of the other parte the spirytualtye for that, they are well stryken in age ye in the later dayes before they be called to rule. And for that, ẏ onely the rule for them selfe, and can nat

leaue ye rule to theyr heyres. Therfore regarde nat the commynaltye nor the welthe of the multytude as the tẽporall doth. More ouer whã the temporall ruler rayneth, peraueuter than ones warres moued they are promoted and inrychedwhome the prynes fauoureth/ but whan the spirytual ruleth than almost euery yere warre they for defence or clayme of tytell / than this maner putteth hym from his promocyon & possessyon / that ye other gaue and brought hym to/the successour thrusteth hym downe whõ his predecessour auaunsyd. Than other newe men must be enrychedto the great inpouerysshement of the cõmon welthe. Nowe is this also a thynge that the people soner obey his cõmaundement, whome they haue ben accustomed to / all

thoughe

thoughe his commaundement be harde / whiche prynce whan he is dede, the people yet seme to stande alwaye in a suretye, gyuynge the same reuerence to his sone & heyre. And they recon ꝑ he is nat chaunged but rather renued to theym by his sone and chyldren often representeth theyr fathers in maners / namely suche as are broughte vp vnder theyr fathers / of whiche pte whan ꝑ rule of a realme is cõmytmytted to the spirytualtie cõmeth for the most parte a sudden chaũge of all thynges. Also the temporall prynce cõmeth to ꝑ rule as one instytuted and exercysed in the thing gyuen from his cradell. The spirytual most often besyed any lykelyhode of promocyon, chaunseth to attayne to hyghe auctoryte, as one ꝑ fortune auaunseth to dyngnytie,

 whome

whom nature brought forthe from the carte and donghyll / in conclusion it can no otherwyse be, that as Arcules was nat of power to rule two Monsters sarpens at ones. No more is one man able to rule two thynges moost deffuse & contrary. It is the dyffuselest thynge ỳ can be to playe the true and good prynce. But it is moch more goodly & deffuse to playe ỳ good preest / cõmeth it nat than to pas whã one taketh on hym / the offyce of bothe ỳ he can fulfyll his duetye in neyther of them. Hereof cõmeth it as gese / that whan we se the cytyes of the temporal rulers florysshe more and more in ryches, buyldynge, & people, than the townes of the spyrytuall rulers / for what purpose nowe nedeth it to labour and procure for suche thynge whyche are

accom=

accompanyed w̃ many great myſ=
cheſes, feareſt thou ẏ Chryſte ſhall
nat, yea and is nat all redy ryche
ynough with his owne ryches/ex=
cepte ſome lay Tyrant gyue them
parte of hys lordſhyppe, receyueſt
hym to be nat ornate ynoughe, ex=
cepte ſome prophane warryour let
the tẽporall rulers haue ẏ rowme
and auctoryte in temporall thyn=
ges / that that is meaneſt in a byſ=
ſhoppe paſſeth the hyeſt rowme of
all temporall kyngdomes. The
more the ſpirytualte receyue of the
worldly poſſeſſyons, the leſſe ſhall
it receyue of the goodnes of god/
the poorer that it is of the one, the
rycher ſhal it be of the other. Thou
ſeeſt nowe how euery thyng ſhew=
eth contrary to the vtter ſyghte yf
thou marke and beholde the inner
faſſyon. Suche as ſemed mooſt

true & faythfull to the prynce, are often proued for traytours & hys enemyes. And suche as semed to mayntayne and prayse moost the bysshoppes dygnyte moost often decayeth and defayleth it. But I speke nat this for that purpose / ȳ what soeuer lande or rent chaunce to the spirytualtie shulde be plucked and taken from them. But verely I wolde they shulde haue remembraunce & knowlege of theyr excellent hyghnes, that euer they shulde vtterly cast fro theym these cõmon fylthy thynges and hethen ryches / or els they shulde at ȳ lest set no store by them. And as Paule sayeth, they shulde haue theym as they had them nat. Farthermore I wolde they shulde be so moche inflamed with Chrystes ryches, that what so euer they receyue of the

worldly

worldly treasures, shulde eyther be darked with the bryghtnesse of the letter, or receyued for vyle or abiecte in regarde of ỳ other / so shall it ende that what so euer they possesse / they shal possesse it with more ioye and suretye / neyther shal they feare or be troubled, lest any man wyll take them from them.

¶ Finis.

¶ Imprynted at London by me Johñ Gough. Cum priuilegio regali.

¶ And also be for to sell in Flete-strete betwene the two Temples, in the shoppe of Hary Smythe Stacyoner.

10507

Erasmus, D.

81/29
STC
10507

Stafet
Parnant Hucchtl
B. Ragnar
25.1.1921

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